NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE.

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Spectator.

Boston, Wednesday, Jan 18. 1837.

Christian Economy.—No.12.

On the first of December, we presented the family expenses of a Christian family consisting of a professional gentleman, wife and two young children, living in or near this city. We give below, a similar detail for the month of December, and also for the three past months inclusive, which have been forwarded for the purpose.

Family expenses for	Dec.	3 months
Bread, Flour, Rice, &c.	$5 64	$12,52
Vegetables.	40	5,78
Fruit,	60	2,03
Fresh meat.	1,23	4,50
Fish,	54	1,16
Milk.	43	2,18
Butter & cheese,	193	4,40
Sugar & molasses,	57	3,38
Lard, Salt, &c.	0	67
Total Eatables	$11,34	$36,62
Fuel,	8,25	14,39
Lights,	1,00	2 50
Soap. Potash, &c.	28	58
Furniture,	0	1,00
Crockery,	0	20
Kitchen utensils,	0	1,08
Rent, Repairs & Taxes,	4,00	21,73
Poll tax,	0	1,50
Traveling & Transportation	0	62
School books,	0	19
Clothing,	1,76	15,93
Physician & Medicine,	24	24
Total	$26,87	$96,58

The above does not of course include the expenses connected with his office and professional business, and subscriptions for benevolent objects and the support of public worship.

We wish we could persuade all our readers to keep a minute detail of all their family expenses, and look at them every week, and every day, and we have no doubt at least one fourth would be saved, without their being at the time, aware of it.

The morning after we were married, we met the venerable Rev. Mr. W——, the pioneer in female education, enjoined it very strongly on us that we should keep a minute account of all our family expenses. Following this direction, we doubt not, has saved us at least, one fourth part of our family expenses. We think no professional man, clergyman in particular, can do his duty, without keeping such a minute. He should be an example to his flock, of Christian retrenchment and economy.

Interpretation of Scripture.—The following is a correct and important principle, from Mr. Newcomb:—

There is an important principle involved in this question, my son; and which we should be careful not to be often led into error. *We are not required to do every thing that was done by Christ and the Apostles, and other holy men, mentioned in the Bible.* By taking their examples as a perfect rule of conduct, without regard to the difference of circumstances, we shall be led into numerous mistakes. Christ never did any thing wrong; and we are required to imitate him *in the general spirit of his conduct.* But, in no instance ever can he exhibit to us, or set in the same capacity that he did, so no man can be required to do just as he did. The example of Christ is a perfect rule of conduct, just so far as we are placed in exactly similar circumstances, and no further.—The apostles did not always do right; so that their example can be a perfect rule of conduct, no further than it is found to agree with the general tenor of the Bible. But we are not required in all cases, to follow their example, even when they did right. In order to know our own duty, we must apply the general principles of the Bible to the particular circumstances in which we are placed. But in cases where our circumstances were placed, may love required a course of action very different from what is required of us.

GOVERNOR'S ADDRESS.

Fellow Citizens of the Senate and
of the House of Representatives:

In meeting you at the commencement of another political year, I beg leave to congratulate you on the general state of prosperity which prevails among the people of the commonwealth. Without being exempt from the vicissitudes to which human things are subject, the main interests of our constituents, are in a condition, which demands our grateful acknowledgments to the source of good.

At the commencement of the last session, I took the liberty respectfully to submit to the legislature the views entertained by me, on the principles of our government, and various important subjects of policy and legislation: deeming such an exposition appropriate to that occasion. Regarding a renewed discussion of those topics as unnecessary, I beg leave at the present time, to ask your attention to such matters as may require immediate legislation, and to the report which it is my duty to make, of the public establishments, and the affairs of the commonwealth.

Surplus Revenue. A resolve was passed on the 9th of April last, authorizing the treasurer of the commonwealth, with the consent of the governor, "to receive any sum or sums of money, which may become due to this commonwealth, from the general government consequent to the distribution of any portion of the public revenue among the several states of the union;" the same to be loaned to the banks, at a rate of interest not less than five per cent, per annum. On the 23d of June last, an act of Congress was passed, by the thirteenth section of which it is provided, that "the money which shall be in the treasury of the United States, on the first day of January, 1837, reserving five millions of dollars, shall be deposited with such of the several states, as shall by law authorize their treasurers or other competent authorities to receive the same," in a certain proportion and on certain conditions I could have no doubt of the purpose of the legislature in passing this resolve, in anticipation of any distribution, that might be ordered by Congress of any portion of the public revenue; and it appeared to me, that in a liberal construction, the resolve might be considered as meeting the provisions of the act of Congress of June 23d. By the constitution of Massachusetts, a resolve of the legislature has the force of law, in the most responsible case,—that of drawing money from the treasury. By the act of Congress a sum of money was to be distributed on deposit, and of that sum her share was due to Massachusetts. The resolve, in making the reception dependent on the consent of the governor, appeared to contemplate a conditional distribution, and to pledge the faith of the state to the fulfilment of the conditions, on which, through the Executive, she might consent to receive it. This view of the subject was strengthened by the consideration, that the matter is not one of private contract, in reference to which there are tribunals to enforce the fulfilment of engagements. The honor and faith of the commonwealth are the security for the return of the deposit, when legally called for; and this security could not be strengthened by technical forms, nor impaired by the want of them. For these reasons I communicated the resolve to the secretary of the treasury of the United States, and desired to be informed whether it would be deemed by him a sufficient warrant for paying over the commonwealth's share of the surplus. He replied, that the resolve did not appear to him sufficiently extensive to meet the stipulations contemplated in the act of June 23d; but offered, if I desired it, to take the opinion of the attorney general of the United States, on that point. Deeming it my duty, as far as lay in my power, to give effect to the patriotic purpose of the legislature, in passing that resolve, I requested that the opinion of the Attorney general might be taken. If that opinion were favorable to the sufficiency of the resolve, no further legislation would be required; and no delay would arise in the reception of the fund; —it otherwise, the interest of the commonwealth in the matter would stand as well as it did before. The decision of the attorney general has been received, and is in accordance with the opinion previously given by the secretary of the treasury. From this correspondence, which will be laid before the two Houses, it will appear that further legislation, accepting the conditions of the act of Congress, will be necessary, in order to entitle Massachusetts to her share in its benefits.

It appears by a letter of the secretary of the treasury to the Speaker of the House of Representatives, under the 13th section of the act, that the distributive share of Massachusetts will be $1,784,231. The disposal of this large sum of money is unquestionably a subject of the greatest importance, and will doubtless receive your profound consideration. The return to the people, from the redundance of the treasury, of thirty-seven millions and a half of money is an event entirely without example in the annals of the world; and we shall all feel, I am sure, a patriotic desire to see it used in such a manner as to do honor to the character of

Lord. While the world is impelled with such violence in opposite directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of infidelity are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politicness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to most imminent danger, and perish like an garland in the grasp of popular fury."—*Robert Hall.*

For the New England Spectator.

Tract Distribution.

The testimony of one who has made the experiment of doing good by the distribution of Tracts.

The following communication to Rev. Seth Bliss, Secretary of the Am. Tr. Soc, Boston, is from a pious mechanic in New Hampshire, accompanied with a liberal donation.

The facility of this mode of doing a simple, cheap and easy method of doing good to the souls of men; and when accompanied with personal conversation and prayer, has been eminently blessed. Christians themselves need to engage in this labor of love in keeping alive the spirit of piety in their own hearts. Why do we often hear complaints of coldness and want of religious enjoyment. It is for the want of action. Christian tract visitor take a basket of tracts, go to his closet and pray over them, attentively read one of them, and pray again for a blessing upon them; let him go with a spirit of prayer, meekness and love, and present them in his fellow men, affectionately entreating them to seek and secure the salvation of their souls; and when he returns, shall we hear him complain that he has no religious enjoyment?

I hear that in many places my brethren are fearing to death lest neglecting the work of personal effort for the salvation of individuals. As a natural consequence, infidelity and vice are progressing.

Many who are friendly to other plans of benevolence, seem not to see the need and power the society's and tract visitors are doing to promote the cause of foreign and domestic missions, to provide Bibles for the destitute, to induce children to come into the Sabbath school, to persuade persons to attend public worship, and to advance the cause of temperance and education. Let Christians inform themselves in regard to this subject and if any are disposed to say "we have already more books than we have time to read" let them do nothing to send them to those who have none and are anxious to receive them. I send you the following instance of good done within my personal knowledge.

In the town of ——— N. H. Mr. B. was seriously impressed with a sense of the importance of divine things, but postponed it in a future period. Again when from home, his impressions returned, but he put off the subject, saying, I will attend to it when I return home. That time came and passed, and he neglected it again. Sometime after this, he went to market with his team, and while returning, he saw in the road a tract. He picked it up and began to read. It was to touch his the spirit. It reminded him of his former resolutions, and like arrows pierced them. He traveled on, and continued reading. It soon produced tears in his eyes, and a desire to seek his soul's salvation. And it is believed he did seek earnestly, and found the pearl of great price. He has since united with the church, and has been active in various benevolent operations, particularly the tract operations.

MISSIONARY INTELLIGENCE.

Christian Colonies in Heathen Lands.

[Con tin ed.]

III. Heathen nations are disposed to welcome to their ri'es the excellent and practical business men. If I mistake not the spirit of the times, the heathen are struggling to obtain the blessings of civilization and refinement. Is not this the truth in reference to the isles of the Pacific, much of the Indian archipelago, much of Africa, western and southern Asia, and may I not add, the empire of China? Do not the discoveries that have recently been made touching the 30th mil lons of China prove that, but for the feeble barriers which their government and customs, they would welcome to their shores all the blessings of Christian lands? Are not these barriers ready to give way to the power of public sentiment? But with reference to the kingdom of Siam, I am prepared to speak with much confidence. The Siamese are becoming conscious of their imperfections, at least touching the arts and sciences, and are in eager pursuit after improvement. Their princes and nobles are remarkably fond of many of the European and American fashions, and are seeking to imitate them. The second man in the kingdom now employs three English sailors at $12 per month, chiefly for the purpose of instructing the natives how to rig and navigate a ship after European style. These are ingenious men, and no doubt they will exert a wishful influence upon the souls of those with whom they associate. But godly men could not be admitted to all those stations. No doubt if such had been here they would have been earnestly solicited to enter into the service of the prince when they might be the means of unbounded good. Others of the Siamese are engaged in building vessels after European style, and would gladly give employment to such as are experienced shipwrights. It is the purpose of the king of Siam, I am informed, to remodel as speedily as possible all his shipping, taking European models for his patterns. Here is a field open an inviting field for many a pious shipwright.

There is a reigning passion among the higher orders of the Siamese to procure home-bred furniture of foreign manufacture. Oftentimes they will pay extravagant prices for articles of this kind of toy manufacture, I am confident, would almost fully employ one good American cabinet maker, to supply his own wants.

A chair-maker and painter would find sufficient employment among the Siamese. Although they are not much accustomed to the use of chairs, they are fond of lounging on couch s, and if they could readily procure American chairs, so eager is as desire to ape the people of Christian lands, they would gradually accustom themselves to the use of them, and thus increase their demand. At present there is very little painting done in Bankok. The reasons no doubt are the want of men who understand the business, the great scarcity of such articles, and the prices when done with the materials they now employ. Let a good painter set up his business in this city, bringing with him a stock of paints, his services could hardly fail of being in great demand, especially among the higher rulers of this people. Indeed there is no good reason to doubt that several men of this description would find more than their hands full; and, if disposed to do good to souls, one of the most hopeful fields for usefulness.

If I do not greatly misjudge, Bankok is an inviting field for several pious mechanists. No place in the world is more in need of men of this cast; I think the Siamese are becoming sensible of their wants in regard to this matter. I cannot doubt that mechanics would meet with good encouragement should they come to this city, in constructing steam sawmills, a papermill, cotton factories, &c. The plan which the Siamese have adopted for sawing all their boards and other stuff, requires great expense of labor. Consequently the high price of sawed stuffs precludes the free use of it. The process in sawing is as follows. The log is placed on end where a mast four feet above the ground. A black line is then snapped upon it to guide the saw, which two Chinamen draw from and to. Timber in general, except of the best quality, is brought down the river in rafts, and [illegible] introduced, sawed timber would be more cheap, freely used than it can be at present, probably not less than twenty times the amount; luminous huts would give place to tidy board houses,—and crazy bamboo floors or damp earth to solid plank. In this way the demand for carpenters and joiners would be increased. Even now several pious workmen at these staples, American or European, would I think be well patronised.

The Siamese are bookmongers, and in various ways they consume much paper. But the art of paper making is almost wholly unknown to them. The article is chiefly imported from China, England, and Bombay. One paper factory could probably well be sustained in Bankok. The Chinese and Burmese missions recently commenced by G. will soon demand a large amount of this article annually.

The climate and soil of Siam are admirably adapted to the growth of cotton. Immense quantities of it are raised annually, notwithstanding the ignorance of the natives, as to the best mode of cultivating it. Very little s manufactured in the country, and that little to the worst advantage. The great bulk is sent to China, whence the Siamese purchase a large amount of their cotton goods. It is believed that this piece is sufficiently inviting to justify the expense of erecting one or more steam-cotton factories. Water power is not available in Bankok, nor at any place near it, on account of the dryness of the country. But there is no want of all the other requisites for propelling steam-mills. The country abounds with fuel.

An ingenious mechanist could readily invent a variety of machines for the benefit of this people. For instance, he could contrive a machine sufficient for hulling paddy, which would save the tedious process of beating off the hull by hand with a large mortar and pestel.

Bankok presents a fair prospect for trudesmen of various kinds. If I were called to select the classes that would be most likely to succeed as Christian colonists, I would call 1st, a dry-goods merchant, 2d, a tin merchant, who should also have with the business the manufacture of articles in which tin is concerned; 3d, a watch and jewel merchant, with this branch should by all means be connected the repairing of watches, and the manufacture of many useful articles that the common jeweler is not up to; 4th, a hardware merchant; and 5th, a leather merchant. These last might also to be connected with the manufacturing business. Every American tradesman, (and I think it is the same with the English) by the very ability with which he follows his trade, is the cause of temperance and education. Let Christians inform themselves in regard to this subject and if any are disposed to say "we have already more books than we have time to read" let them do nothing to send them to those who have none and are anxious to receive them. I send you the following instance of good done within my personal knowledge.

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ANTI-SLAVERY.

From Bliss's Philanthropist.

REMARKS ON DR. CHANNING'S LETTER.

Dr. Channing says, abolitionists "are particularly open to our reproach. Their writings have been blemished by a spirit of intolerance, sweeping censure, and rash injurious judgment."—"And that [they have been] intolerant] toward the slave holder."

In examining this charge it will be well, in the outset, to fix on some rule which shall determine what is "intolerant" what not. We think the following is sufficient for the present purpose. Whenever a proper exigency calls on us to examine, and pronounce on, the conduct of our fellow men, we may well use such words as will best convey our opinion of it to the minds of others. For instance, if we would not use the same language, although he had been tried and convicted of murder. Yet, were I called on to converse with him on the nature of his crime, or to discuss before the community the degree of his guilt, I should not hesitate to speak of his crime, as being that of the perpetrator as a murderer. So with the slaveholder:—I should be inexcusable, if, in the common intercourse which circumstances might make it necessary for me to have with him, I should address him as a "pirate" and a "robber." But were I summoned, in the cause of God and man—of religion and my country, to judge and pronounce on his conduct and character, in reference to the most precious and sacred rights of his fellow men, it would become my inevitable duty, —however unpleasant—to call him, should any examination so prove him, even the "worst of tyrants and the worst of robbers." It is on this ground we apprehend, that Dr. Channing has not refused to apply such titles to a certain class of slaveholders—those who hold their slaves "for gain." He would, we doubt not, gladly avoid them altogether, but the nature of the case, the object of the examination, compels us to apply them. Painful, as I am sure it would be to him, to have the conviction hastened on his mind by reading these lines, that the vast majority of slaveholders *do* hold slaves "for gain"—he would not on this account, stop to call them by the names he thinks appropriate. The fact of their being a multitude, so far from furnishing any apology for their conduct, but aggravates it, would, it seems to us, be a good one for proclaiming still more widely, their true character. Out of the foregoing remarks a rule may be deduced for judging safely in this matter. It is not now, that the "censure" with which Dr. Channing has visited *one* class of slave holders, is as "sweeping" so far as this class is concerned as any with which the abolitionist has visited *all* classes of slave holders? Now, suppose all, or "a majority" of those whom Dr. C. considers as exempted from this censure—that is, the slaveholders who do not hold their slaves "for gain"—were finally to be resolved into that which is obnoxious to it, so that the whole south should be possessed by slave holders who *do* hold their slaves "for gain"—he would stand precisely in the place of the abolitionist so far as the "censure"—the "sweeping censure" of southern slave holders is concerned. He would be as open to the sweeping charges of being immoral, indiscriminate and unchristable in his censure, as any abolitionist against whom it is now made.

The difference, then, is not in Dr. C. and the abolitionists, so far as the censure before us is concerned, is not one of principle. They have a belief, in common, that if the slaveholders of the South, or a majority of them, hold their slaves "for gain," they may well be called "the worst of tyrants" and "the worst of robbers." The difference is one of fact only, and, it may be decided on this simple issue—The abolitionist says, the slaveholders hold the slaves "for gain"—Dr. Channing denies it.

The abolitionist, in making out his case, might first offer the facts that are to be found in what may be called the ordinary or superficial meaning of language.

1. That all slaveholders hold their slaves as property. They make no pretence to hold them as any thing else. The abolitionist might say,—all property is held by its owners for "gain" in some of its forms, of profit, convenience, luxury, &c. &c. It so all slaves being considered property, are held "for gain"—as the owners are consequently what Dr. Channing has called them. It the premises be sound, and we see no relief in them, then does the conclusion we have drawn seem inevitable.

2. Slaveholders treat their slaves as property. They feed them. So do they their horses. They shelter and clothe them. So do they their horses. it may of them be kept for the course. In the case of the horse no one will deny that the predominant motive is "gain," in keeping up his selling for a prosperous price. It will be difficult to prove as a general thing, that the predominant motive is not the same in the case of the slave.

If the horse refuse to work, or prove refractory, it is brok't to it, or subdued to obedience by some compelling motive.

When the annual product of the horse's labor is sold in the market, it never enters into the owner's mind, that, he is entitled to any part of the avails. Not more does the slaveholder think, that he is entitled to any part of the avails of his labor. When the owner of a horse requires tired of him, or wishes to make immediate gain from him, or to secure his ease or gratify his fancy, he sells him or gives him away. So the slaveholder. If he wishes to sell, the slave is as much without power to say or do any thing affecting his transfer, as the horse. Usually he is as little consulted. There are many "properties" to use a word introduced from the West Indies, and which is now extensively used in Southern nomenclature) with their whole stock of slaves, horses, mules, oxen, hogs &c. &c., that are transferred so frequently that, it is probable, the slaves, themselves, are often ignorant, even of the names of their masters. Should the owning of the slave cease, it is probable he would be called, whose title to the name rests not on an older tenancy, but on the bloody symbol of an inhuman office.

Slave holders use the intelligence of the beast to direct its labor; they do the same with the mind of the slave. Its base powers—its *mere intelligence* (we know no better word) by which the brute may claim connection with man, is all that the slaveholder educates—and this with no more purpose of raising the character of the slave. Against its higher powers, that connect the slave as a man with God, and aspire to Heaven, the slaveholder has taken the Confucianist's oath of eternal enmity. He has his schools—his academies—his colleges, by law, but he has not one of them for the slave. These *Oazes*, thinly scattered over the almost boundless and ever growing mental Sahara, that slavery has made at the South, are guarded by the scourge, the rope, the gallows, the glittering sword, as well as by passes, by bears from the watchtower the warden's everlasting proclamation, *slave begone!!*

Now, that all slaveholders do hold and treat their slaves as property is altogether undeniable. That the majority, a very great majority, task their hands for the benefit of their owners, and by ready obedience which has been rendered to every enactment having this object in view. By this, it is not intended to make the impression, that there is among slaveholders no rebellion—no the moderation or excess with which their slaves are worked, or in the inhuman vigilance with which they exclude knowledge from their minds. But this difference does not affect the argument —for it is universally known that these are the exceptions. One will work his horses or his oxen much more severely, while he feeds them more penuriously than his neighbor. Yet the merciful man holds his horses and the cattle for gain as strictly as the unmerciful.

With but these proofs that have already been introduced, the abolitionist has made out, to say the least of it, a strong presumptive ease against all classes of slave holders. Should he rest it here, with what countervailing testimony would Dr. C. be justified in saying that the charge in this case is to be tried and determined on testimony, and not on the vague surmises of a charity that is reluctant to rejoice in the truth, because the truth makes the slave holders more inexcusable than we wish them to be?

Will he ask, first, to introduce the slave holders themselves? Although it is totally inadmissible to permit a party on trial to testify for himself, it shall be conceded in the present instance. Well, with what class will he begin? Surely, with the religious class of slaveholders—for if slaveholding, this subject is to be found at all among slave holders, we must look tor it in them. Some of them declare—or rather did declare a few years ago—that although slave holders they are opposed to slavery. It is admitted that, in one sense, they are opposed to slavery,—though not to its (supposed) advantages. They would prefer, if it could be so adjusted, to enjoy the fruits, without the harrassing drudgery of cultivating the tree; but sooner than relinquish the fruit, they are willing to undergo the latter. Their fondness for the fruit is stronger than their dislike to the tree. They are in the situation of the fraudulent man who has greatly increased his wealth by his innocent neighbor, and who is enjoying in luxury the reward of his dishonesty, but whose conscience is unceasingly goading him. He hates the fraud he has committed because it makes him unhappy—but not sufficiently as he has the power to undo it, he is revelling: therefore it is, that he will not restore.

Whilst public opinion mad- no demand on the slaveholder to restore to the slave his rights—none so loud as to make him do it. Look at the speeches made at anti-slavery conventions, and you will find the slave holder—he would almost weep at his own eloquent representations of the evils of slavery; he fain'd not to speak, too, of t is injustice, its cruelties, its consequences to himself, to his humanity and to his religion. But in nurturing indolence, he would herald forth his own folly—shed the tears of conscious irresolution to depart from it; —not forgetting in the meanwhile the critic's address—"si vis me flere, doleadum est primum ipsi tibi."

But when it was urged on him to do righteousness at once, the cause of lamentation suddenly disappears—evil is called good—bitter sweet, and slavery with all its ills, as injustice, its cruelty, its virtue, its stinking blood, its lust, its crushed minds, its bleeding hearts is converted, if not into a blessing, into something quite harmless. Who have done this at the South? Religious slaveholders—the Southern church. No any particular branch of it—but Methodist and Baptist, Presbyterian and Episcopalian, Protestant and Catholic, and this with a consent that on any other point would have been hopeless. Who can show any thing in the action of an ecclesiastical body so unanimous as this? Can any difference be drawn, that they, or the sects they represent, hold their slaves for any thing but "gain?" Nor has any minority in such bodies, ever protested against the high handed measures of the majority. Every evidence shows that, on the subject of slaveholding, there is in the religious denominations throughout the South, the most unbroken unanimity. They seem not to breathe a different air—not to hold more friendship —the union or their own churches and the union of the government, that they may continue slaveholders, but to hold their slaves "for gain."

For the New England Spectator.

Judicial Oaths.

MR PIETER,—I am very happy to be able to satisfy the doubts of your correspondent in the last Spectator, respecting judicial oaths. I have for some years been persuaded that when our Savior said "Swear not at all," and when James said "Above all things my brethren swear not, neither by heaven, neither by the earth, neither by any other oath," they meant what they said. And believing that no occasion of men can make that lawful which God has forbidden, I consider myself bound to that utterance legally as well as illegal swearing. Having been summoned to give testimony before a grand jury, a few weeks ago, I examined the revised statutes with reference to this point, and found that in this state it is enacted that no Quaker, who conscientious scruples, may affirm as the Quakers do.

When I declined the oath, the officer subs tuted the affirmation without scruple. It was in substance as follows:—You do solemnly affirm that you will speak the truth, the whole truth, and nothing but the truth, in relation to this case, and this you do under the pains and penalties of perjury." C. K.

For the New England Spectator.

Extravagance in Dress.

This is peculiarly an age when the most economical use of the resources of the Christian church is needed for the rapid and successful of the cause of the Redeemer. The best use of our thoughts, our words, and our opportunities for effort is demanded. All the property that can be honestly and lawfully obtained, and every particle of influence which we can possess ourselves, could never be used to better advantage. There never was a time when Christians could devote too many of their energies to the cause of their Master; and, most certainly, it cannot be the case that we are called to make a call for a more elevated spirit of piety, and more entire consecration to the work of the Lord, is loud and deep. Not until there is more holiness in the church will the world be converted.

It is certainly then, anything but right to lower the standard of piety, and to check the energies and influence of Christians, demands our immediate attention. There is a habit now in the Christian church, which if I mistake not, is effecting this very object. I refer to indulgence in ornamental and showy dress.

With your permission I desire in show to your readers that indulgence in any article of dress which is unnecessary and useless for *ornamental unnecessary and sinful.* Many reasons might be suggested in support of this proposition, but in this case I shall use only two, hoping they will be sufficient to satisfy the mind of any candid Christian.

1. This indulgence is of no use. I think this cannot be denied. The object is, with hardly an exception, show;—to follow the fashions of the world. For the indulgence is of no real advantage; it can be dispensed with as well as not; and if the world did not dress thus, Christians would not. It does not increase our influence, or our influence, and, if I mistake not, tends to injure both. It generates and fosters pride, and gives the wicked a handle for clamour upon us, and of course where pride is there can be no increase in piety but its opposite; and when a Christian lies under such a charge, his influence is injured, if not destroyed. Can anything be of real use to the church, and at the same time injure their piety and influence, which are of such vital importance? Is it consistent for a Christian to indulge in what is of no use? Can it be right? Is it correct, have Christians a right to indulge in any thing for ornament? Do they not sin while they do so?

2. It is a waste of money. It it is proved that this indulgence is of no use, this follows as a consequence. It is this for Christians to use every cent of their money in such a way as that it may effect the greatest amount of good. And I wrong in the assertion, that by spending their money to purchase ornaments or expensive dresses, they [illegible] by so doing such it [illegible] must good? If I am so, I should be pleased to be informed of it. If not, I must say, that those who spend their money as above sin against the Lord when they do it.

Let us occupy a little time in making some estimates of the amount of money spent in this way. Said a Christian friend,—"You will not object to my wearing this plain breast pin." A cheap pin for a gentleman may be purchased for 75 cts—and use at this price will be very *plain*;—and one for a lady for twice that amount, though it must be a very cheap one. Both generally cost more. Often five, and ten dollars, and even more are spent by Christians for self in ornaments. There are about 350,000 Sabbath school teachers in this country. It is probable that at least one half are females. If then 100,000 male teachers wear a "plain breast pin," it will amount to 75,000 dollars;—and if 100,000 female teachers do the same, to 150,000 dollars. The whole amount will then be 225,000 dollars. With this money, at least 25 Sabbath school fagents may be supported, and their traveling expenses paid for one year, and 800 schools formed and provided with good libraries;—or 75 young men may be educated for the ministry, and their salaries paid for two years; or it would have paid the amount of receipts of the Foreign Mission Board Tract societies for the last year, and there would have been some thousands remaining for the Bible society. I say not that all the money so foolishly spent would be directed to those specific objects, but I use them to show what a difference it might go on with these estimates, but it is enough.

Is this right? Ought it to be so? Is there not some responsibility in this matter? Will not God require of S. S. teachers all the good that might have been done by the 800 schools, and the formation of 800 schools,—the salutary influence that might have been exerted, and the souls saved;—or the results that might have arisen from the efforts of 75 young men in the gospel ministry, laboring for souls? Are we willing to do and glorify God; or what might have been done by the American Board of Missions, and the Tract and Bible societies, had they an increased amount of funds?

In this estimate, I have used a plain ornament, and put it down at the *cheapest* rate. How much more is spent for rich dress,—wrought collars,—cloaks &c. &c.? And my estimate is very small. I could with great propriety increase it very much. Is there not the most enormous of God's money wasted in this way by Christians? Neither have I included what might have been spent in like manner wickedly, by the scholars from the influence of these teachers. Without a doubt this would swell the sum greatly.

A S. S. teacher in one of our principal cities went to her class one morning having evidently spent more time than usual in preparing her hair in a peculiar manner. There was but little good done that morning, for the minds of the scholars were fixed upon the hair of the teacher. The next Sabbath morning the scholars appeared with their hair prepared in the very same manner, that the teacher had here the preceding Sabbath, and were without their lessons. Thus two precious Sabbath mornings were worse than lost as far instruction was concerned.

My dear Christian brother or sister, are you guilty of spending your time and money thus foolishly and wickedly? and are you convinced that it is wrong? Dare you go to God, and with the judgment in view, tell him you believe you are spending your time and money so as to *best* promote his glory by so doing? *Are you ornamented however plain?* If convinced that this subject is worthy your attention, and that it is wrong, will you abandon the sin, and teach your scholars so? I leave the subject, and you my beloved readers, with our God. We shall meet at the judgment.

For the New England Spectator.

American Education Society.—Want of Funds.

The usual quarterly meeting of the board of directors was held on Wednesday, Jan. 11th, 1837. Appropriations for the quarter were made to the amount of more than $15,000, to 775 I one efficiency, of which 93 were new beneficiaries. The above appropriations are larger by three thousand dollars, than they were the preceding quarter. This fact is cheering in view of the number of pious indigent young men in a course of preparation for the ministry, while there is so great and still an increasing demand for preachers of the gospel. And it is an interesting circumstance that there is a larger accession of new beneficiaries the present quarter than in any quarter ever before, and larger by 32 than the corresponding quarter the last year.

But it is a distressing fact, that while there are so many of this class of individuals disposed to prepare for the ministry, the benevolent part of the community are so tardy in meeting the pecuniary wants created by sustaining them, while in their course of study. The treasury of the American Education society was overdrawn at the close of the last year, in the month of May, by more than $4,000. Since then this debt has been gradually increasing, till it now amounts to about $6,000 and this, too, in times when money is hard to be obtained for any domestic object.

The board feel constrained to make this representation of the condition of the society; and thus to appeal to the community which has never yet been abused in vain.

A statement of facts before this would have been presented to the Christian public, had it not been for the repeated and strong application for funds by the American Board. Wishing not to divert the public attention from their imperative claims, silence has hitherto been preserved. But it would be wrong and a breach of trust to remain any longer silent. The case demands that they speak as with trumpet tongue, and proclaim the necessities through the length and breadth of the land.

As the demands on the society are rapidly increasing, unless its friends come forward to its support with promptness and liberality, its operations must be greatly embarrassed, if not materially retarded. Let the benevolence of the followers of Christ be commensurate with the greatness of this sacred enterprise. Who will stand aloof from this glorious work on which God has enstamped the signature of his approbation? Who will withhold his influence, his prayers, and his contributions from a society, which has already furnished many a feeble and destitute church, with a devoted and able pastor; which has trained for the ministry, now breaking the bread of eternal life to the famished heathen, and which has caused many solitary and barren spots in the wilderness to bud and blossom as the rose? Christians have long been praying the Lord of the harvest, to send forth laborers into his vineyard extended and waving fields. God is now hearing and answering their prayers. By the outpouring of his Spirit on the churches, he has converted and brought forward a large number of young men, and he now calls upon his people to educate these youth for his service. He is thus testing the sincerity of their prayers. He is now weighing in the balance their desires to have an adequate ministry provided for a perishing world.

Let all then who have prayed for an increase of laborers in the harvest, evince by liberal contributions the sincerity of their petitions, and thus prevent the calamity which otherwise must inevitably arise from the greatly augmented number of young men who apply for patronage. The present is a time of want, let it be seen also that it is a time of abundant supply.

Education Reporter Jan. 1837.

Spectator.

Boston, Wednesday, Jan 18, 1837.

Princeton Theological Seminary.

From the catalogue of this seminary, just published, it appears that the number of students is—

Resident licenciate	1
First class	45
Second class	48
Third class	43
Total	137

The members of the classes were graduated as follows:—

Princeton	30	Dickinson	2
Union	15	Hamilton	2
Jefferson	9	N. Carolina Univ.	2
Agiherst	7	Nashville	5
Williams	7	Pennsylvania Univ.	1
Yale	8	Western Reserve	1
Washington Pa.	4	Kenyon	1
Miami O.	4	Augusta Ky.	1
Centre Ky.	4	Washington Tenn.	1
Greenville Tenn.	4	Jackson Tenn.	1
Rutger's	3	Lafayette Pa.	1
New York Univ.	3	St. Mary's	1
	Not graduated	22	

They are inhabitants of the states as follows,

New York	40	S. Carolina	2
Pennsylvania	26	Delaware	1
New Jersey	18	Connecticut	1
Kentucky	9	Mississippi	1
Massachusetts	8	Alabama	1
Maryland	7	District of Colum.	1
Ohio	5	Vermont	1
Tennessee	5	Georgia	1
Virginia	4	Scotland	1
N. Carolina	3		

The officers of the seminary are,

Rev. Archibald Alexander D.D. professor of didactic and polemic theology.

Rev. Samuel Miller D.D. professor of ecclesiastical history and church government.

Rev. Charles Hodge D.D. professor of oriental and biblical literature.

J. Addison Alexander A.M. associate instructor in the department of biblical literature.

City Missions.

A meeting was held at the Old South chapel on Sunday evening to take into consideration the moral improvement of the city, particularly the poor, called by the society to promote this object.

Pliny Cutler was called to the chair, and James Haughton appointed secretary. Prayer was offered by Pres. Humphrey of Amherst college.

Rev. Mr. ROGERS gave some account of the origin and history of the society. At first it embraced seamen and children, and out of it had sprung the Boston Seamen's Friend Society, and the Bowdoin Sunday School Union. Formerly it had from five to eight laborers in the field, but recently it had very much degenerated, and during the past year, only one layman had been in the field.

Mr. WILDER, the agent referred to, being called upon, gave some account of his labors. He was last year a member of the General Court, and while here took a deep interest in the welfare of the poor. After the session was over he was induced to remain in the city and devote his time to the object. The details of his labors were interesting. He had spent his time, he said, in visiting, distributing tracts, and establishing neighborhood meetings. He also did much in getting people out to attend public worship, and children to attend Sabbath schools. Among other interesting facts, he narrated the following:—

Some year or two since, a member of Rev. Dr. Chalmers church migrated to this country. Here he found liquor cheap, and much more plenty than in his own country. He became intemperate and had had two attacks of the delirium tremens. Mr. Wilder heard of his case and visited him. After making promises and giving some hope of reformation, he one day told Mr. W. there was no hope for him. An evening before, he said, he started out with two cents, to purchase bread. He was tempted to drink, and instead of returning with his bread, he pawned his handkerchief for drink. Still as Mr. Wilder thought he saw evidences that he was once a man of God and that conscience was left, he persevered in his attempt to reclaim him. He found him a place to labor away from temptation, and for some weeks, called before breakfast to see him at all was right, and that he went regularly to his work. Thus he followed him up, and he is now a reformed man, and an active Christian, he has purchased a seat at the Odeon, and joined that church and bids fair to make a useful citizen.

Mr. W. detailed other instances, in which he had pursued a similar course, and generally with success, though in some instances the infamous keepers of grog-shops had carried the day. (Oh what a curse must rest on these destroyers of their race! And what better can we say of those who license such shops, or of those who pass laws giving authority to license them!)

Mr. Wilder said that he thought it wise not to go over too large a field, but to select individuals, and follow them up, until they are reclaimed, or must be given over.

Rev. Dr. JENKS spoke of the former doings of the society, in which he had been a prominent actor, and of the necessity of sending more laborers into the field, and that immediately. He alluded to the efforts and success of the Unitarians, and of their teaching another gospel, as additional inducements for immediate, energetic, and persevering effort.

Rev. Dr. SAWYER, chairman of the committee, being called upon for a statement of the plans and prospects of the Society, made some statements, which chiefly related to the difficulty of getting and retaining the right kind of men. (When will the committee learn that the free church system is the only one which can work well; and take some measures to co-operate with the free church in carrying out their principles?)

Rev. Mr. ROGERS stated what the committee contemplated doing, and enlarged on the plan which was adopted last fall, and which we then stated in full in the Spectator.

Wm. T. EUSTIS said he was disappointed at the report made this evening. He thought the society was doing more, and expected they would present some plan of operations for us to carry into execution. There must be something wrong somewhere. He would not say the directors were alone in fault.

The inquiry arises, under these circumstances, what shall we do? When we have a vacant district, we have abundance of applications from young physicians to administer to the poor, without compensation; and why can we not obtain men to attend to their spiritual wants? Cannot young men from Andover be induced to spend one year in such labor? If clergymen cannot be obtained, and other suitable persons cannot be found, what shall be done? Is it our duty to give up our business and enter this field? If so, convince us of it, and we will do it.

Mr. MARVIN stated that the office of manager in this society was a most thankless task. If they obtain the services of a clergyman he must have a church to sustain and co-operate with him, or he will become completely secularized. (Why was there not a free church to sustain him?) He thought laymen better for this service. (So they are to attend to the temporal wants of the poor, and to induce them to attend public worship and the Sabbath school.) He would be one of three to establish and sustain a neighborhood meeting.

Mr. STODDARD, (in allusion to a remark of Dea. Proctor, that business men could not engage personally, or did not do it,) said he could be in favour of individual effort, that business should never be allowed to interfere with our duty to the souls of men.

Dr. DEXTER also made some forcible remarks on the subject of personal effort, and social meetings.

Dea. NOYES said the question had been asked, why can we not get laborers. Why is it more easy to obtain physicians than clergymen? The answer is, the world calls for ministers, but in the medical profession, there is a surplus. The question with a minister is, where can I do the most good? and they conclude it is not as a city missionary in Boston. (Such is not the fact; for those who have thus labored, have expressed a willingness to remain, provided they could have free churches connected with them. Mr. Wright was unanimous to remain here.)

Dea. N. concluded by moving that a subscription be now made for the object.

Mr. JOHN TAPPAN strongly opposed the motion, because plans are not formed, and men are not obtained to require the money. He hoped a committee would be appointed to visit New York, to see how they conduct such matters there, and report to us. He was disappointed at what he had heard this evening; and hoped some efficient plan might be entered upon.

Rev. Mr. BLAGDEN was in favor of taking up a subscription, which was accordingly done, while most of the congregation left the hall.

Military Duty.

During the past year, several in this city have refused to do military duty, because, as they regard it wrong to kill men, so they regard it wrong to *prepare* to kill men. In most instances, their fine has not been enforced, when it was known that the individuals refused from principle. One was imprisoned. Some cases are still undecided. We would now call on all consistent Christians to petition the legislature on the subject. We present the following form, which will be circulated for signature.

To the Senate and House of Representatives in General Court assembled.

The undersigned believing it inconsistent with the Christian religion to put men to death, for the redress of national or individual wrongs, and hence believing it wrong to *prepare* to put men to death, in other words, to do military duty, they therefore pray your honorable body to pass a law, exempting from such duty all who conscientiously believe obedience to such a law is a violation of their Christian profession.

CORRECTION.—In the last Spectator, for the contributions to A. B. C. F. M. in Massachusetts, instead of 50 read 20 thousand.

Mr. BRAINARD, recently editor of the Cincinnati Journal, has accepted a call to the third Presbyterian church in Philadelphia.

To Clergymen.—A friend has paid us two dollars for a Spectator for the poor clergyman mentioned in our last. We have a small amount of funds placed in our hands, to enable us to supply all such poor clergymen with the Spectator at only a few cents, or a dollar a year.

Prevention of Pauperism.

A public meeting of this society was held a few weeks since, at Tremont Hall; at which the following report was presented, by Mr. Simmonds the agent.

The managers of the society for the Prevention of Pauperism have requested the agent to present a report to this meeting, giving some account of its origin, its operations, thus far, and of its future designs and hopes.

A brief review of the causes that led to the formation of the association may be proper. Previous to the year 1830, there had been a constant increase of pauperism in this city. There was so much apparent destitution, so many sick and suffering objects claiming charity, that not only the usual public alms-houses were crowded, and the ordinary appropriations required, but private and associated charity was loudly called for. Boston has always been distinguished for its philanthropy and the willingness of its citizens to aid in every undertaking, having for its object the relief of suffering humanity, or the permanent welfare of the community. The multiplication of societies for systematic almsgiving seemed necessary. Some of the wisest and best men had misgivings as to the ultimate effects of these institutions. It was feared that idleness and improvidence would be increased. There can now be no doubt, however, that they have effected much good and have gladdened the hearts of many sorrowful and needy fellow beings.

With all the benefits conferred by these institutions, two evils naturally result from their operations. The poor depend too much on them, and too little on their own efforts for relief. Public evil, particularly contributors to charitable funds, too often feel absolved from the duty of private charity. Individual effort had been slasted on both sides. The admiration of relief to the poor had become a matter of form, and not of concern, rather than of moral duty. Alms were demanded as a *right* and bestowed, without satisfaction on the one hand, or gratitude on the other. The demon, intemperance, was blasting the hopes of the young, bringing poverty, crime and wretchedness on thousands. Europe was sending to our shores multitudes of her burdensome subjects, who had been reared in the hotbeds of corruption, vice and pauperism. But our city was increasing in wealth, intelligence and population. There was so much activity in business—the community were so absorbed in various pursuits,—that these evils received but little attention.

A few philanthropic individuals, however, saw the dangers which threatened society. The temperance reform was commenced—and it has been carried forward until a good moral change has been effected. By means of temperance institutions, a majority in the poor and the morally degraded was established and sustained. The indigent, the ignorant, and vicious were sought out, and various efforts made for their especial benefit. Individuals of influence, wealth and influence have devoted their best energies to promote the physical and moral good of the poor and neglected. The missionaries and their employments in the destitute districts have, soon found that the idle and the worthless absorbed much of their pecuniary aid intended for the impotent and deserving. It was found that the forager class took advantage of the great variety of charities, and that relief was easily obtained; and that some who really had no need of eleemosynary aid, spent their time, either in collecting their allowances from different quarters, or in planning for the misappropriation. The remedy this evil—to cause the streams of charity to flow in the proper channels, was no easy work. Among the measures proposed, and successfully accomplished, was that of bringing the various benevolent societies into concert of action, monthly and intelligent action. To effect this object, a monthly meeting of delegates from the several societies was established two years ago. The plan has been attended with continued interest by the representatives of the several associations. Important information has been interchanged by the ministers of charity in relation to the condition, wants and best modes of relief. Beggary and imposition have been materially diminished.

To be continued.

Leading principles of Moral Reform.

It is very important, in order to secure harmony and efficiency of effort, that the leading principles in the cause of Moral Reform should be clearly stated and distinctly understood—important, especially for the intelligent organization and action of auxiliary societies. The Parent Society in the beginning, which have been regarded as comprising the main principles of the cause, and to carry out which, prudently, efficiently, and perseveringly, shall be the object of the Parent Society:

1. That the extensive violation of the seventh commandment, especially the systematic licentiousness of our cities and the causes of this licentiousness, should be the prominent subject of attack. A blow may be struck at other and kindred evils, but to deal the seventh commandment is the grand object of Moral Reform.

2. That the question as the only method by which the aggressions of this vice can be successfully met.

3. That a full, faithful, yet judicious and safely guarded exposure of the vice, in its physical, moral, social and national influence is absolutely necessary to its extermination.

4. That licentious men, whose depravity is the source of the evil, ought to demand special attention and full public efforts from the virtuous to have them saught to a level with their guilty companions of the other sex.

Such are the principles of the cause of Moral Reform, the principles of the American Society, and of all the Moral Reform Societies, with which we are acquainted. They are founded in truth and justice, and this the nation and the world are long insist acknowledge.

In carrying out these principles, let none be afraid of bringing the name of Moral Reform to designate the object for which they are associated in their influence and associated their efforts. We think a better name might have been found, but as it has now acquired a technical use, and its meaning is generally understood, we prefer that our society and our auxiliaries should be known by that name than any other.

In carrying out these principles, the American Society have laid down the position, that all Moral Reform operations ought to and must be conducted with the strictest regard to the principles of a virtuous delicacy—that newspapers and lectures upon the subject should be chaste in language and sentiment, while they boldly and tearlessly attack a monstrous vice, which aims at the destruction of all purity in thought, and delicacy and chastity in deportment. On this principle the committee of the American Society have endeavored to conduct its operations; so they would have their paper speak, and so would they have their agents preach. On this point the committee confess also that they have had no little solicitude, for while they have felt the importance, they have also been aware of the difficulty of fully presenting the objects of the society without wounding the sensibilities of truly virtuous minds. We believe that this mode of presenting the subject of Moral Reform in newspapers and before public assemblies is absolutely necessary to preserve the virtue of the American people, and secure the triumph of the cause.

Journal of Public Morals.

Chaplain to Congress.—Rev. Mr. Comstock a Baptist minister of Rochester, New York, has been elected chaplain to the House of Representatives in Congress. Mr. Comstock joined the conrch, many years ago, while a member of Congress. He has a son who is a missionary in Burmah! The vote stood as follows: On the first ballot there were for the Rev. Mr. Sabine 86—Harrison 15—Comstock 72—Baleh 11—Elliot 10—Snowden 14—Noble 26—Hamilton 1—Mrs Anne Royall, 1—Hon. Aaron Vanderpool, of New York 5—blank 6; 196 votes; 99 necessary to a choice.

On the second ballot there were for the Rev. Sliepr 64—Comstock 94—Baleh 7—Elliot 2—Noble 16—Snowden 3—scattering 4—blanks 3—Harrison 5—100 necessary to a choice.

On the third ballot the Rev. Mr. Oliver C. Comstock, having 103 votes, was elected.

Olive Branch.—We have heretofore spoken well of this paper, under the care of the Protestant Methodists. But of late we have seen so many fictitious tales of a decidedly immoral tendency, that we feel compelled to guard the Christian public in this matter, unless more care is taken in the selections. The tale in the last headed "Kitchen Cook," is worse than any novel.

Legislature Prayer Meeting.—It has been suggested that a weekly meeting for prayer of the pious members of the legislature would be desirable. On inquiry, we learn that the vestry of Bowdoin St. church can be obtained for the purpose.

Return of Mr. Lowrie.—The Rev. John C. Lowrie, missionary to Lodiana, northern India, under the care of the Western Foreign Missionary Society, arrived at New York, on the 28th ult. from Calcutta, by the way of London.

NEWS OF THE DAY

The cotton mill of Christo-her A. Whitman, of Coventry, R. I. with 1100 spindles and 24 looms, valued at 12 or $14,000, was burnt on Friday morning.

The United States Senate has been notified to convene on the 4th of March, to act upon the nominations which the new president will then submit to them.

Cession of Louis.—The population of St. Louis is taken by the sheriff of the county in October, is said to amount to 10,386.

Singular Delusion.—A barn in New Haven belonging to Col. Elisha Hull, was destroyed by fire on the night of Saturday, 24th ult. An unfortunate young man by the name of Platt, who is deaf and dumb, and also deranged, acknowledges by signs and by writing, that he set the barn on fire, in order to procure the means of going up to heaven, as Elijah of old, in a chariot of fire; that he set fire to the hay and by doing by the side of it; expecting to be wafted upwards, but that the chariot passed and turned him as that his faith failed him, and he was induced to leave the chariot and escape on foot?

The supreme court of the United State commenced its session at Washington, on Wednesday, the 5th. All the judges were present except Judge Wayne, whose attival was expected in a day or two.

Death of Black Hawk.—The Galena Advertiser, of the 20th inst. says—Keokuk Indian, Warrior, Black Hawk, was recently drowned in the Iowa river, by the upsetting of his canoe, when returning from making a treaty.

Chaplains in New York.—Mr. Taylor called for the consideration of the resolution he offered some days since, for the appointment of chaplains to the House.

Mr. Bell, (an infidel after a few explanatory remarks, moved to postpone the consideration of the resolution till the 1st Monday in April, (after the probable close of the session).

Mr. Clay moved the motion to postpone.

Mr. Taylor replied. He stated on Saturday that he should neither seek nor decline a discussion of the question, but if otherwise forced upon him he had been forced upon him. Mr. T. then proceeded at length with an eloquent speech in favor of the resolution.

Mr C Ruggles followed in reply and against the resolution. He explained the reasons which induced him to give a vote on the question different from that which he gave in 1832. The whole spirit of the question had been changed. The practice of employing chaplains had been discontinued, and not only the people, but the clergy themselves, had expressed in the strongest terms their disinclination.

The question was then taken on the motion to postpone the consideration of the resolution till the 1st Monday in April, and decided as follows:

Ayes 87 nays 84.

On the above the Journal of Commerce says.—

Legislative Chaplains.—"In all thy ways acknowledge God," the good book says, "and he will direct thy paths." In this injunction Washington and Franklin, this was considered sound sense, as well as sound morality. Even to this day, in Congress, and in most of the state legislatures, the business of the session is opened by a prayer, invoking the Divine blessing upon their labors, and asking heaven's guidance, is still retained. But the legislature of New York are, we know, the only ones who have dared to conduct their affairs. Other legislatures may "lack wisdom,"—and for such it is very proper to "ask it of God"—but the legislature of New York "knows no religion." If a chaplain should be employed, and paid for his services, it would be a manifest union of church and state.

Again, if a chaplain were employed, it is most likely he would belong to some one religious denomination. To employ him therefore, would be to encourage sectarian zeal.

These weighty reasons, with others perhaps that do not occur to our minds, induced the legislature a year or two ago, to invite the clergy of all Christian denominations in the state to attend the session as chaplains to that body; and it being presumed they possessed largely the self-denying spirit of their master, they were invited to officiate without fee or reward. They however did not see fit to accept the invitation.

Since that time, the legislature have opened their sessions without any prayer, and we trust will still continue to do so until some fearful judgment upon the state or nation shall make them feel that it is a privilege to repair to the throne of mercy.

Only think of the clergy of this state officiating without charge. It is unworthy their office and character, to accept of two dollars for half an hour's services. Besides, their prayers would probably be more good, did the hearers believe they were actuated purely by benevolent motives. En. Spec.]

Upper Canada.—The Quebec Gazette of the 10th contains a table showing the population of Upper Canada at three different periods,

April	1834—	320,737
"	1835—	339,912
"	1836—	385,312

Being an increase of 25,400 in the year ending last April.

The Hon. Henry Clay of Kentucky, has been unanimously elected President of the American Society for Colonization, in the room of Ex-President Madison, deceased.

Slavery in New York.—Mr. C. O. Shepard presented in the New York legislature a memorial of the inhabitants of Peterboro, in the county of Madison, praying for the extension of the rights of suffrage to people of color, and for the repeal of laws which sanction slavery in this state, and for the trial by jury of persons of color claimed as slaves.

The Journal of Commerce says:—

Abolition.—It will be seen from the report of legislatives proceedings that the assembly on Saturday were favored with a small touch of abolition. Not exactly pure, but as the petition came from an abolition quarter, and was understood to be connected with abolition movements, it was not even thought proper to receive the petition of praying people, but forthwith *rejected*, on the ground of the constitutional right of suffrage to people of color, and for the trial by jury of persons of color claimed as slaves. Also that the repeal of certain laws, which, it says, sanction slavery in this state. How odious it may be, institute for the benefit of the blacks has been rendered by the misguided efforts of the abolitionists:—Rather by the development of prejudice against color.]

We understand the collector yesterday received instructions from the treasury department to fit out the two revenue cutters on this station, with provisions, stores, &c. for the purpose of cruising off the Hook and relieving inward bound vessels. In accordance with these instructions we understand that the Cutters Alert, Capt. Bicker, and Rush, Capt. Polk, will be forthwith supplied with the necessary stores, &c. and will forthwith.—N. Y. Gazette.

CONGRESS.

SENATE.

Patent Office.—Mr Ruggles from the special committee, reported a bill with amakes provision for the preservation of the models contained by the late fire, and also of the records of the office. Ensures that certified copies of such records as the heads of bureaus shall be evidence in courts of law to secure the rights of inventors.

Fluits. Mr. Tallmadge offered a resolution: That the committee on commerce be instructed to inquire into the expediency of legislating on the subject of pilots on the sea coast with power to report by bill or otherwise.

Mr. Davis moved the following—Resolved, That the president of the United States be requested to send to the Senate, if not incompatible with the public interest, any communication received by or correspondence that may have been had between the United States and General Santa Anna, or any other person claiming to act in behalf of Mexico, respecting the independence of Texas, or the recent civil condition of Texas, if any such communications have been made, or any such correspondence has been had. Also such communications, if any, as have been made from any foreign power, government or governments touching the same subject.

Mr. Walker offered the following resolution,

Resolved, That the people of Texas have established and maintained an independent government capable of performing those duties, foreign and domestic, which appertain to independent governments; and it appearing that there is no longer any reasonable prospect of the successful prosecution of the war by Mexico against said state; it is expedient and proper that the United States do recognize the nations, and the practice of this government in like cases, that the independent political existence of said state, shall be acknowledged by the government of the United States.

Mr. Walker did not ask the consideration of this resolution now, but would merely express his belief that it was in accordance with the views and opinions of the president. The executive had said that our course should depend on the result of the new expedition which was marching against Texas when Gen. Gaines left. The intelligence received last month is that the Mexican army which was advancing against Texas, has been broken up, and that the new levy will not march. Such are the positions. The commanding general had sent in his resignation, and the danger had passed away. The course he had advised there could be no objection to, he thought, be adopted now.

An inquiry was made of the chair whether the question was debateable.

The speaker decided that it was.

Mr. Adams then said, he thought that the principle of non-reception, subversive as it was of the constitutional rights of his constituents, would not be countenanced by the House. The petition might be *rejected*, but he hoped, he believed that they were ready and eager to reject the prayer of such petitions. He complained that these petitions were not only rejected but that the petitioners were rejected with ribaldry and contempt. The humanity and benevolence of the motives which prompted this memorial, ought alone to commend it to the respect and attention of the House. Not had the House to tear from the females? Blood, homicide, and murder? No, sir, there is nothing, said Mr. A, of an inflammatory character in the paper. I hope the objection will be withdrawn. I plead in the gentleman,—himself a son and a father,—to withdraw it, from considerations of respect for these mothers and daughters whose petition is so very humble and unpretending. I trust it will be received and read.

Mr. Lumpkin said, in reply, that though the petitioners were humble and unpretending, they acted on this subject, under a very improper influence. No petition of the kind was sent here without an object. They were all got up and sent here in pursuance of a general system of agitation. He had given much consideration than he had for the motives which the gentleman supposed to actuate the memorialists; and upon the whole, he could assure her, were fraught with mischief to the public welfare. Moreover, being as the representative of southern mothers, he objected to the reception of a memorial which, however couched, would be liable to fill their minds with apprehension and alarm. He was aware that a majority of the House were opposed to this motion, and that it would not be sustained; but, he should persist in it for this purpose of recording his own vote in its support.

Mr. Parks said that no good could result from the discussion of this question. He had listened, and Franklin, this was considered sound sense, as well as sound morality. Even to this day, in Congress, and in most of the state legislatures, the business of the session is opened by a prayer, invoking the Divine blessing upon their labors, and asking heaven's guidance, is still retained. But the legislature of New York are, we know, the only ones who have dared to conduct their affairs. Other legislatures may "lack wisdom,"—and for such it is very proper to "ask it of God"—but the legislature of New York "knows no religion." If a chaplain should be employed, and paid for his services, it would be a manifest union of church and state.

Again, if a chaplain were employed, it is most likely he would belong to some one religious denomination. To employ him therefore, would be to encourage sectarian zeal.

These weighty reasons, with others perhaps that do not occur to our minds, induced the legislature a year or two ago, to invite the clergy of all Christian denominations in the state to attend the session as chaplains to that body; and it being presumed they possessed largely the self-denying spirit of their master, they were invited to officiate without fee or reward. They however did not see fit to accept the invitation.

Since that time, the legislature have opened their sessions without any prayer, and we trust will still continue to do so until some fearful judgment upon the state or nation shall make them feel that it is a privilege to repair to the throne of mercy.

Only think of the clergy of this state officiating without charge. It is unworthy their office and character, to accept of two dollars for half an hour's services. Besides, their prayers would probably be more good, did the hearers believe they were actuated purely by benevolent motives. En. Spec.]

Upper Canada.—The Quebec Gazette of the 10th contains a table showing the population of Upper Canada at three different periods,

April	1834—	320,737
"	1835—	339,912
"	1836—	385,312

Being an increase of 25,400 in the year ending last April.

The Hon. Henry Clay of Kentucky, has been unanimously elected President of the American Society for Colonization, in the room of Ex-President Madison, deceased.

Slavery in New York.—Mr. C. O. Shepard presented in the New York legislature a memorial of the inhabitants of Peterboro, in the county of Madison, praying for the extension of the rights of suffrage to people of color, and for the repeal of laws which sanction slavery in this state, and for the trial by jury of persons of color claimed as slaves.

The Journal of Commerce says:—

Abolition.—It will be seen from the report of legislatives proceedings that the assembly on Saturday were favored with a small touch of abolition. Not exactly pure, but as the petition came from an abolition quarter, and was understood to be connected with abolition movements, it was not even thought proper to receive the petition of praying people, but forthwith *rejected*, on the ground of the constitutional right of suffrage to people of color, and for the trial by jury of persons of color claimed as slaves. Also that the repeal of certain laws, which, it says, sanction slavery in this state. How odious it may be, institute for the benefit of the blacks has been rendered by the misguided efforts of the abolitionists:—Rather by the development of prejudice against color.]

We understand the collector yesterday received instructions from the treasury department to fit out the two revenue cutters on this station, with provisions, stores, &c. for the purpose of cruising off the Hook and relieving inward bound vessels. In accordance with these instructions we understand that the Cutters Alert, Capt. Bicker, and Rush, Capt. Polk, will be forthwith supplied with the necessary stores, &c. and will forthwith.—N. Y. Gazette.

CONGRESS.

SENATE.

Patent Office.—Mr.

POETRY.

For the New England Spectator.

Love not the world.

Love not the world!—Around its form,
Deception's veil is flung;
And even friendship's kindest words
Are oft in mockery sung.
The heart that once its tale of love,
With blushing raptures told,
How soon unmindful of its vows,
How passionless and cold!

Love not the world—Its boasted joys
Are sorrows in disguise,
Its peace is strife, its pleasures pain,
Its face—weeping eyes.
A storm succeeds the morn that breaks
With beauty life and light,
And disappointment withers all
That once was fair and bright.

'Love not the world'—Its fairest flowers
Are sure to droop and die,
And hopes bright bowers by fancy geared,
Will soon in ruins lie.
The friends that now around us move,
The faithful and the true,
Will soon extend the parting hand,
And speak the sad adieu.

Love that above, that peaceful world
By God's bright presence blest,
Where weary, sighing, sorrowing man
Shall find eternal rest.
Where warring winds no more shall vex
The calm untroubled sky,
But God shall wipe away all tears
From every weeping eye.

ANECDOTES OF A PURITAN.

[From Gilpin's Historical Collections.]

Old Mr. Studly was a lawyer in Kent, of about 400*l.* a year. He was a great enemy to the power of religion, and a hater of those that were then called Puritans. His son, in his youth, seemed to follow in the same steps, till the Lord, that had separated him from the womb, called him home which was as followeth. The young man was at London, and being drunk in some company, and going in the night towards his lodging, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but by there some hours in a drunken drowse. His body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to himself, and was got from into Kent, he fell into melancholy, betook himself to read and study the scriptures, and to much prayer; which at length his father perceived; and fearing he would turn puritan, was troubled, and dealt roughly with him, made him dress his horses, which he humbly and willingly submitted to. And when, at that time, his father perceived that he set up late at night, reading in his Bible, he denied him candle light; but being allowed a fire in his chamber, he told Mr. Knight, he was wont to lie along and read by the fire light; and said, that while he was dressing his father's horses in his frock, and in that time of reading by the fire, he had those comforts from the Lord, and joys, that he had scarce experienced since. His father seeing these means ineffectual, resolved to send him into France, that by the airiness of that country his melancholy temper might be cured. He went, and being at his own dispose, by the Lord's guiding him, he placed himself in the house of a godly Protestant minister; and between them, after they were acquainted, (and such is the cognation of saving grace in sincere subjects, that, a little time will serve for Christians to be acquainted) there grew great endearment. Great progress he made in speaking the language; and his father, expecting an account from the gentleman with whom he sojourned, of his proficiency in speaking French, he sent it to him; but soon after he had orders to return home. And the father directing it, or he entreating it, the landlord with whom he had sojourned, came into England with him, and both were made very welcome at his father's house, he not knowing that he was a minister. At last the father took the French gentleman and his son at prayers together, was angry, paid him what was due to him, and sent him away. Then his father having an interest in a person of honor, a great lady at White-Hall, and his son by his now past education, accomplished for such an employ prevailed with that lady to take his son for her gentleman, to wait upon her in her coach. He thought by a court life to drive away his melancholy, as he called his son's seriousness in religion. The lady had many servants, some given to swearing and rudeness, whom this young gentleman would take upon him to reprove, with that prudence and gravity, that sin fell down before him. And if any of the servants had been ill employed, and they had heard him coming, they would say, let us cease, or he gone, Mr. Studly is coming. After a year's time, his father waits upon the lord, to inquire of his son's carriage. She answered as it was, that she was glad that she was glad that she had seen his son's face, as he had wrought a mighty reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage was now as quiet in her house as if she had lived in a private family in the country. After this the father came, and, what, will he make puritans in White-Hall? told the lady that was no place for him, he would take him with him, which to her trouble he did. When he had him at home in Kent, as his last refuge, he thought of marrying him; and to that end found out a match which he thought fit for his ends, to stifle that work of religion in his son. He bade him one night put on his clothes in the morning, and ordered his servant to make ready their horses in the morning, and himself to wait upon them. When they were riding on the way, he bade the man ride before, and spake to his son to this purpose: "Son, you have been matter of great grief to me, and having used much means to reclaim you from this way you are in, to no purpose, I have one more remedy to apply, in which if you comply with me I shall settle my estate on you, else you shall never enjoy a groat of it; I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane; but went with his father, who before had made way there. They were entertained nobly, he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leaves, on his way, his father asked him "What he thought of her?" He answered, "No man living, but must be taken with such an one; he feared she would not like him." The father was glad it had taken, bid him take no care for that. The wooing was not long at three weeks end they both came to London to buy things for the wedding. The father had charged, that the time of wooing in that gentleman's house, there should be no swearing nor debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day come, the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups; and, amongst others, the bride swore an oath. At which the bridegroom, as a man amazed, took occasion to rise from the table, stepped forth and went to the stable, took an horse, none observing, all were busy within; he mounted, and rode away, not knowing what to do. He bewailed himself as he rode along, as undone, and deservedly; for that he had been so taken in love, and time and business so hurried on in design; he said he had at that time restrained prayer, and slackened his communion with God, when, as in that grand affair of his life, he should have been doubly and truly serious; and so might thank himself, that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer; which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride house was hurry enough; horse and mens (after they missed the bridegroom) sent every way, but no news of him. He was wrestling as Jacob with the Penuel. In the evening he returned home, and inquiring where his bride was, went up to her, and found her in her chamber passive enough; she asked him, "If he had done well to expose her to scorn and derision all the day?" He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what he had through grace had done for him. He went over the story here above-mentioned, with many beautiful particulars, (no question here omitted,) that without great affection and tears, the bloodgate of which had been opened in the wood. And ever and anon, in the discourse would say, through grace God did so and so for me. When he had told her his story over (and by the way, this was the apostle Paul's method by which many were converted, to tell over the story of his conversion,) she asked him what he meant by that word, so often used in the relation of his "through grace," so ignorantly had she been educated; and asked him if he thought there were no grace in God for her, who was so wretched a stranger to God? Yes, my dear, saith he, there is grace for thee, and that I have been praying for this day and night past; and God hath heard my prayer, and seen your tears, and let us now go together to him about it. Then said they kneel down by the couch-side, and he prayed, and such weeping and supplication there was on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father (according to his custom) swore. The bride immediately said: Father, I beseech you swear not. At which the bridegroom's father, in a great rage, threw down the table (what (says he) is the devil in him! has he made his wife a puritan already! and swore bitterly, that he would rather set fire (with his own hands) to the four corners of his fair-built house, than ever he should enjoy it. And accordingly he acted, made his will, gave his son (when he should die) ten pounds, to cut off his chin; and gave the estate to some others, of whom Dr. Reeves was named not long after died. Dr. Reeves sent for the gentleman, paid him his ten pounds, told him he had been a rebellious son, and disobliged his father, and might thank himself. He received the ten pounds, and meekly departed.

His wife (the match was so huddled up) had no portion promised, at least that he knew of, who relied on his father, so that she was also deserted by her friends: and having two hundred pounds in her own hand that had been given her by a grand-mother, with that he took and stocked a farm in Sussex, where Mr. Knight had often been, and seen her who had been highly bred, in her red waist-coat, and milking her cows; and was now become the great comforter and encourager of her husband, exceeding cheerfully. God, saith she, hath had mercy on me, and any pains-taking is pleasant to me. There they lived some years with much comfort, and had by the blessing of marriage a child or children. After some three years he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord: alas, said he, I am none of your landlord: yes, you are, said he; I know more than you do of the settlement; your father, tho' a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint purchaser. Myself, and some other tenants know it, and have refused to pay any money to Dr. Reeves; I have taken pounds ready for you in my hands, which I will pay to your acquaintance, and that will serve to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it. "He that loseth his life for my sake and the Gospel's shall find it."

From the Friend of Man.

Letter from the West Indies.

Extract of a letter from a gentleman residing in a British West India island, to Gerrit Smith Esq., of Peterborough, New York. This gentleman was formerly an inhabitant of the United States. His letter is dated, Sept. 20, 1836.

"I am highly gratified to witness the course you are pursuing in regard to the overwhelming curse of our country, slavery. In the Providence of God I have been placed in circumstances to know what slavery is, and has been in the West Indies, and daily now to see and feel what emancipation is. I went to Trinidad in Nov. 1834; I had heard, at home, of the persevering opposition which emancipation had met with in the islands, and I naturally supposed that it would be necessary to be very guarded in my remarks about it. I therefore kept very still thinking that perhaps even a few words might occasion a tumult, as I had been taught to believe, that the liberated negroes only wanted an occasion to rise and murder all the whites. I very soon found that no alarm was felt, people speaking as tho' it about emancipation as of any thing else.—All the negro's appeared cheerful and harmless, *and not seldom did I hear expressions from planters, that emancipation was a great blessing! The fact I felt from my eyes!* I found that all the predictions I had heard of massacres, insurrections, &c., &c., were no better than mimary tales. Indeed, it was plain to be seen that every plan had been the very thing to take away at once and forever all danger of violence on the part of the negro people. I afterwards visited Grenada and St. Vincent. The same may be said of them as of Trinidad. I have resided on the island, [Barbadoes,] (with the exception of a visit at home last winter) constantly since January, 1835. The town contains say 40,000 inhabitants, and the island 120,000, of whom not more than 20,000 are whites. As for the blacks, I never saw the number of slaves liberated was something over 80,000. What a place for the exhibition of that ferocity which we are told exists in the breast of the African!—But no great an exhibition ought we not to see here of ferocity, of bad negro passions, violence, &c.! Now I venture to declare that since the first of August 1834, there has not been the slightest popular disturbance or even the rumor of one in any part of the island. And this is not because the blacks are overawed. They are there as a part of the island militia, and I declare it as my firm conviction that as a people, they are as orderly and as little inclined to violence as any people on earth.

The general sentiment in this island, I believe to be now in favor of emancipation, as three years ago it was opposed to it. It has done my heart good to hear people of the highest standing here, and those not among the numbers of slaves, freely admit that their opposition to emancipation was all wrong—that it was one of the greatest blessings that ever came upon the country, and that nothing would induce them to return to slavery. I have seen the spirit of the people in America, in regard to emancipation and the prejudice against color, and of the way in which they decline against abolition, as something that is going to open the floodgates of war, distension, &c., &c., as very peculiar, and second to that which I feel when I reflect upon what was once my own feelings upon these same subjects. If all the opposers of abolition in the United States, including all the slaves themselves, could spend six months in any part of the British West Indies, also their occupation would dissolve themselves at once—their occupation would be gone.

How miserable seems all the declamation of our American D. D.'s and our judges and dignitaries of every description upon the subject of the impossibility of white and black men living together in the same community on terms of equality. Were they here, they would jump to see how possible any thing is for the white to make himself agreeable to the black, and how easy it is to possess the confidence and even affection of the latter. I do not pretend to say that in the West Indies the distinction of color is done away with, but every day and hour I am here I see more and more it is the cause of religion to be found and to promote it, and that the most glorious changes for the better in the condition of the blacks are going on. Their intellectual powers are found to be equal to the white's, and are vigorous.

The planters with whom I in the West Indies, as a class, are a body of men of property and standing; it is to them, and not to go to goodness. The islands have rarely if ever been in so prosperous a state at present, and in this island, I think I may safely say, there have been more improvements in buildings, agriculture, &c., in the *last* two years than in many years before. I cannot state it of the whole of the islands, but I cannot doubt if the causes of religion are found to be promoted, carried actively, and are vital, the greatest comfort and happiness increased each succeeding year, and peculiar morals been greatly improved.

The first year I was on the island, when I took a look at this country, and witness the blessed changes which have brought about by emancipation, and when I contemplate my own country, chaining down to perdition a system, so fraught with evil as slavery, and the misery in the West Indies, as every where else, has not been stood in the way of the progress of Christianity. Hence the continually repeated complaints against the ministers of religion in the islands. Slavery and Christianity were pitted against each other as one imploring secrecy and darkness; the other demanding light. Mark now the difference. In this island numerous parish churches which have been in ruins since the hurricane of 1831, are rising from their ruins. The Methodists have one house with a gentleman who arrived from England, two weeks since, fully prepared with funds, and every other requisite to build up free infant school and Sunday schools.

I might go on to speak of marriages among the blacks and colored; of the observation of the Sabbath; of improvements in their dress; greater domestic comforts, &c., in regard to all which, the greatness of the change, in this island, and this country, quite evident and undisputed, however much the desolations which freedom has occasioned in the West Indies, may be mourned over by our American patriot!

There is one other subject which I think hears strongly upon the policy of the American Colonization Society. I believe the main pillar of that society at the North is the idea that the blacks cannot live together on terms of equality in the same community as the whites. How mistaken this idea is, may I think appear by what is now going on in the West Indies. And here let it be remembered, that the people of this country are doubtless aware that the colony of Demarara, is comparatively new, and that there is a great call for laborers to subdue and bring under cultivation that great extent of country. Many here remark that Demarara was on all hands, and so recently ruined by emancipation, but see how false the notion.) The same thing there is now taking place, as we in America now have always been accustomed to see the flowing from the old colonies to the new. In this way Demarara is to be supplied with an abundance of free laborers, and thereby rendered speedily populous and wealthy. In this way, also, could never have obtained in any way short of a revival of the African slave trade. But that which I wish to have particularly recorded is this: The legislature of St. Kitts, and, more recently, of this island, have passed laws to prevent the importers of emigrants who are to live here, all of whom are black, and have various laws to restrain it, openly and avowedly with the purpose of keeping their laborers as such. This policy of these laws is confessed by many here, who contend that labor must be left to find its own market, and a close vision is now actually going on in the newspapers, one party insisting that there must be laws to check emigration, and the other contending that the object may be more effectually accomplished by raising the wages, providing better houses for their laborers, &c., the whole dispute being *how they shall best be able to keep among them their liberated slaves!*

That very thing which the philanthropic colonizationists of America, are spending their strength and wealth to bring about—the people of the West Indies are laboring with all their might to *prevent*—on the one side we hear the cry "begone from among us, for we cannot have your existence here, as a free people"—On the other "leave us not, we beseech you, we will furnish you houses, we will clothe and feed you, we will pay you good wages, only leave us not." Be it remembered, too, that the pretended necessity for the expatriation of the blacks from the United States, has no *theoretical* foundation in reality, whereas the people of this country are acting from a thorough *experience*, both of slavery and emancipation.

I will mention one other circumstance. Sir Lionel Smith, who has been for some years residing here as governor general of the Windward Islands, has been transferred to Jamaica, and his place is to be supplied by Sir Evan J. McGregor, now governor of Dominica. One of the private secretaries of Gov. McGregor, is a colored man very capable, and in fact a truly religious man, and of course we expect that for the first time in the West Indies, colored people who are in respectable standing, will be invited to the government house, and joined with all departments upon a footing with other citizens.

I spent last evening at an estate about four miles from town. It is one of the finest properties in the island, and the resident manager is reputed to be one of the most skilful planters in the country. Such is the character of the estate, that when the French Admiral visited the island last year, the governor made a visit with him for the especial purpose of showing a specimen of Barbadoes cultivation and sugar manufacture. There are on the plantation 280 apprentices, besides children, the whole number amounting to 450.

The conversation turned upon emancipation, and sir, I assure you, it was enough to affect the stoutest heart, to hear the expressions of gratitude and satisfaction with which the new order of things was spoken of. I believe this gentlemen to have been always noted for kindness to his people, yet this language was in this effect. A people who had been long a-wrestling to the long arms of the cane mill, he said—"I rejoice that the power and the temptation to oppress these poor people is taken away. How many times when the crop pressed, have I kept those sirra mills going till 8 o'clock, when they ought to have been chained at 6; and how many times have I set them agoing at three in the morning, when I ought not to have done it until 6; and this taken out of the strength of those poor people. In how many instances have I made myself miserable by giving way to anger, and inflicting unjust punishment; whereas now we have the satisfaction of knowing that we cannot injure them if we would."

My dear sir, let your pulpit and noble gallery which surroun is the house, be pointed to a large building filled with lights, situated on a distant elevation, and observed, "there is good work going on there, and the Moravians with their schools for the liberated slaves." The sound of numbers of the family similar language was heard, and especially when they spoke of the comparative comforts of living on an estate now, and during the existence of slavery. Also, there is a feeling of *perfect security*, a sentiment of the highest importance, and good will, whereas formerly there was distrust, jealousy and the idea, which never can be put to perfect rest, locked in the breasts even of her dittys of the planter, it was a gross injustice to take the power of life and death over the negro population. In regard to the industry of the people, the manager also said that it was enough to say that the estate had never been in such a high state of cultivation as at present.

My dear sir, let your patience attend me with me once more, and I have done.

In the United States a common topic of remark in the audience of the colored people

Abolitionists are charged with being the sticklers of this insolence—and we are correctly told that unless the blacks are kept under, they will come to such a state of insubordination that white people cannot live with them. Now, sir, I believe you will find no better antidote than *keeping them under* is the very thing which occasions all the difficulty. Kick a dog and he will snarl, and perhaps bite you—speak kindly to him and he is your friend.

My store is situated on the wharf, amidst a very busy population—swarming with black porters, boatmen, sailors, &c. and these people are entitled to all the privileges and possessed of all the rights of feeling and character of the white man. I am dealing with them every day more or less every day and I have been trying to recollect whether in all my residence here I have ever received an impudent word from one of them,—possibly I may have done so, but if I have, it has escaped my memory.

I have often said and felt it, that it is a privilege to live in this country at this period, for it is in this country one of the noblest experiments ever attempted by man. I believe that the no man is the author of it. It is the Lord's work, and I feel I am confident, will carry it on to a glorious consummation.

I know the time is not far distant, when I shall, *at home*, openly do and say, what I now do in behalf of my enslaved brethren in the United States.

ARCTIC SEAS.—Intelligence of Capt. Back has been received. That gallant sailor was seen on the 1st of Aug. in Hudson's Straits, lat. 62, long. 71. The ice was represented as being very thick upon the coast; but we know, if skill and perseverance can conquer the obstacles of climate, Capt. Back is the man to overcome them. We may, for memory's sake, expect that he is in command of His Majesty's ship Terror, and indefatigable, proceed with her to Wager River, on the western shore of Sir Thomas Roe's. Welcome. He is there to ascertain the most convenient place for transporting boats and stores across the intervening isthmus; and having placed his ship in security, he is to proceed, with the resources thus placed at his command, both north and west along the shores of Regent's Inlet, to connect the point where he will thus start, both with Hecla and Fury Strait and Point Turnagain.

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Dec 7

No. 316, The Anxious Servant.
341, Bob, the Chimney Sweep.
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